慣性社会

大塚いわお

INERTIAL SOCIETY

Iwao Otsuka

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Inertial society

2007-2020 Iwao Otsuka

Case study

Japanese society is an "inertial society" in which the practices first set by the superiors of the current system continue forever. Japanese society is, or is, a coasting "coasting society" in which the same precedents are perpetually effective.
Inertial societies and coasting societies tend to be women's societies. A women's society is a "non-criticized society" or "non-criticized society" in which the lower ranks cannot directly criticize the higher ranks, and continue to lie down on the higher ranks. Therefore, in the female society, the subordinates try to move simply according to what the superiors say from time to time. Then, in a female-style inertial society, the next-generation superior inherits the precedent created by the previous-generation superior, unless the ruling system fundamentally overturns. It is a customary hereditary society where the hereditary practice is carried out. Therefore, inertial societies cannot change their own practices. "Practice set by superiors" needs to be changed by someone if a new problem is found later. Inertial societies reluctantly repeat their "disgusting" behavior when their practices are changed by outsiders. However, once changed, the change is accepted and welcomed by the inertial society in an instantly flipped hand. This resembles the reaction that women take when men force sex with women.
An inertial society moves according to inertia. Inertial

societies hate planning, changing the way of movement, or stopping. People in inertial societies will continue to move as before, and will act according to inertia.

An inertial society is a society of planned harmony. Scheduled harmonious practices in Japanese society are typically rigging, negotiating, and preparatory and parliamentary preparatory and reading practices. A "scheduled, harmonious society" is a society in which everyone decides how to move in advance, and then moves solemnly as planned. It is a society suitable for the whole to move in unison. The concept of scheduled harmony is frequent in movements in a female society where emphasis is placed on mutuality and synchrony.

An inertial society is a society that prefers to proceed in a fixed direction from the beginning to the nearest or the end, without losing consistency once the decision has been made to the answer to others. And if there is a change in the progress policy on the way, the society is confused and hates the situation. In that regard, the inertial society can be said to be a "society with a constant policy", a "society with a consistent policy", and a "society with a policy immobility".

For example, the Japanese parliament has been confused by a change in the government's policy following a new influenza vaccination.

Inertial societies like to move forward, as initially determined. Emphasis on following progress with inertia. I don't like to change or stop anything in the middle and try to keep the same as before. Inertial societies are inflexible and rigid in changing and stopping decisions.

An inertial society is a "natural botanical society" that emphasizes growing as it was originally planted, in terms of steady progression and immobility. A botanical society requires someone to plant. When a certain human society

group is regarded as a plant, the existence of the planter determines where to plant it, and it cannot be decided by the plant itself. In this regard, in this growing plant type society, the determination of one's own standing position is entirely a matter of force. This is the very form of a farmer's society that lives and lives with plants and fate together.

In Japanese society, not only relatives but also unrelated persons synchronize with a sense of unity. As a result, the whole society goes together with a sense of unity. The only way to move that society is to keep it in the same direction as before, while keeping it in sync, keeping the center pole like a comet, and keeping the tuned group away from you. The direction of the initial movement during the overthrow determines all subsequent movements of society. This move will last forever until the next regime overthrow.

In a customary society, once the whole society starts moving in a certain direction, it does not stop. It is the same as a liquid droplet. By seeing a liquid droplet as the movement of a group of liquid molecules, it is possible to capture the movement of Japanese society as a flow of liquid droplets by treating each liquid molecule as one person.

The female Japanese society, that is, the inertial society, is a droplet society in which the movement of society can be regarded as the movement of fluid droplets in fluid dynamics. That is, the inertial society is a type of liquid society. Or, if it glows and moves fast in the ascending, horizontal, and descending directions, it can be called a cometary society.

Since liquid water drops fall under the influence of gravity, the female Japanese society, which is a liquid society, is a society in which the state of society sinks down steadily. The topic is falling more and more in the direction of the bottom story. A society where people who want to go up are dragged down. It can be called a descent society or a sinking society.

Strength of inertia

In order to grasp the concept of the inertial society more accurately, it is necessary to distinguish between a strong inertia society (a society with a high inertia) and a weak inertia society (a society with a low inertia).

What is a strong inertia society:
Regarding the direction and speed of the society, members of the society attach importance to maintaining the default direction, speed, or the direction and speed so far, and change the direction and speed voluntarily from themselves. A society that strongly dislikes

What is a weak inertia society?
The members of the society voluntarily change the direction and speed of their own movements without emphasizing maintaining the default direction, speed, or the direction and speed so far. A society with a strong preference for going

Relation to the concept of social inertia

Regarding the understanding of the inertial society, it is necessary to mention the concept of "social inertia" created by Western sociology.

About social inertia:
The nature of human beings that unconsciously and naturally maintain the social practices that have continued

so far, such as maintaining the religion that their ancestors have worshiped and the class culture to which they belonged to, "Social inertia" was named in 1985 by Pierre Bourdieu.

Bourdieu, Pierre (November 1985). "The Social Space and the Genesis of Groups". Theory and Society. 14 (6): 728.

Psychological character and inertia

The psychological character of people in a society moving with strong inertia becomes a character of strong inertia, and the psychological character of people in a society moving with weak inertia becomes a character of weak inertia.

What is weak inertia?
A character that voluntarily, spontaneously, and intrinsically fluctuates his own future speed and direction with his own power. A character who does not try to maintain his own speed and direction. Self-innovating personality. The character of having a seed for change in himself. The character who cures his own problems.

What is strong inertia is:
A character who does not voluntarily, spontaneously, or intrinsically fluctuate his / her own future speed and direction with his own power. The character who tries to maintain the current speed and direction. Personality that does not change. He has no seed for change in himself. The character that leaves others to cure their own problems.

From this point of view, the social inertia presented by P. Bourdieu can be seen as a manifestation of the fact that

human beings have a considerable psychosocial character or tendency in social psychology.

The degree of inertia of a person's social psychology (degree of inertia) is measured by measuring the degree of the degree of self-change and the degree of self-reform (degree of self change).

Introduction of meta perspective

Regarding the strength of social inertia, it is necessary to introduce a new meta perspective.

At first glance, societies that seem to be moving with weak inertia also move according to strong inertia.
In other words, it is the nature of trying to maintain the "weak inertia character" that has been maintained up to now. Or, it does not change the "weak inertia" that has been maintained until now and does not change itself. It is the character that keeps the "weak inertia character" (which has been inherited from generation to generation) with strong inertia without changing it.
An example of a society that has "weak inertia" with strong inertia is the Western European North American society. The society has maintained its social tradition with strong inertia as a pioneer in new territories driven by "weak inertia". In order to efficiently and effectively explore the remaining unexplored area, the traveling speed and direction are changed appropriately and frequently, but moving with low inertia has become a traditional culture. In that sense, maintaining a culture of low inertia follows strong inertia.

Introduction of macro and micro perspectives

It is also necessary to analyze the strength of social inertia, or from macro and micro, that is, from a wide-angle perspective.

In the micro, it seems to move spontaneously without following the inertia, but in the macro, it moves according to the inertia.
Looking at the movements of individual individuals, it seems that they are spontaneously moving without following inertia, but when looking at the whole as a whole, they move according to inertia.
In Japanese society, from a micro perspective, people seem to voluntarily develop detailed interpersonal relationships with others around them. On the other hand, if we look at Japanese society as a whole from a macroscopic perspective, it is moving in a certain direction (in the direction of "Leave Asia, Enter Europe") in unison with each other.

Simulation of inertial society

Simulation of the movement of a physical object that does not intend to change the movement speed and the movement direction by itself corresponds to the simulation of the inertial society.
For example, in a simulation video of a gaseous society devised and prepared by the writer at the present time, each individual flies in a free direction at high speed. However, each individual does not particularly determine its own

traveling speed and direction at the initial speed. Therefore, each individual is operating according to physical inertia, and the concept of "weak inertia" cannot be included.
In a simulation of a society that moves with weak inertia, it is necessary to represent the active and voluntary movement speed and movement direction of each individual in the society, and it is necessary to represent the "spontaneity of movement" of each individual . For that purpose, it is necessary to give each individual "life", "lively nature and ability" and "free will". In other words, in order to give each individual a "weak inertia", it is necessary to realize by simulation the same thing that each individual of "living" medaka swimming in the aquarium voluntarily and voluntarily changes the direction of swimming There is. I want to achieve this.
Individual movement of an individual by inertia is, in a sense, the same as "dead" or "abandoning life."

Physicochemical simulation of the movement of droplets is effective for simulation of Japanese society and female society in a high inertia society. From the above viewpoint, it can be said that Japanese and women who live solely by inertia are living dead or non-creatures.

Relationship to dynamics

The dynamics (dynamic or not) are:
The strength of the degree that runs around a wide space endlessly. The magnitude of the position fluctuation. The magnitude of the traveling speed and the variation in the traveling direction.

There is some relationship between the strength of social

dynamics and the strength of inertia. In other words, the size of the space that can be freely moved around is proportional to the weakness of inertia. If the space where you can move freely is small, you have to move according to the surrounding movement, which is the same as living according to inertia. Japanese society and women's society apply to this low dynamic society.

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